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The Canadian Jewish News

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Relations between Canada and Israel are excellent, Sharp declares to the CIC

By MARK MEDICOFF
CJN Quebec Bureau Chief

OTTAWA –

The goals of the Canada-Israel Committee -- to promote friendship and understanding between the two countries, "are also the goals being pursued by the government" External Affairs Minister Mitchell Sharp said here last week.

Sharp spoke at the third annual dinner meeting for parliamentarians, climaxing a two-day conference of the Canada-Israel Committee, and he shared speaking honors with Conservative leader Robert Stanfield who favored a stronger Canada policy in the Middle East.

The external affairs minister described relations between Canada and Israel as excellent and he praised the contribution made by the CIC, declaring that the growth and prosperity of the relationship was due in no small measure to "energy, spirit and resources of this committee (the CIC)."

Sharp disclosed that a team of Israel energy experts is expected in Canada shortly to gain a first-hand acquaintance with the CANDU reactor system. In this connection, he told his audience that there had been mention in the press both here and in Israel about a professed Canadian government disinclination to involve itself in the construction of a pilot nuclear power plant in Israel.

"To set the record straight," the minister said, "I should like to stress that Canadian government policy allows the export of nuclear power plants anywhere in the world, provided that adequate international safeguards are applied to assure the use of these facilities exclusively for peaceful purposes.

"Beyond this indispensable condition, which Israel should have no difficulty whatsoever in meeting, any reactor sale must be treated on the basis of normal commercial considerations such as the ability of Canadian industry to satisfy normal domestic as well as export demand," the minister said.

The meeting was told that under the 1972 Export Development Corporation agreement which provided Israel with loans up to $100 million, some $50 million has already been committed for projects involving thermal electric power stations and the Ben-Gurion commercial airport.

Sharp emphasized Canada's "unfailing support" for Resolution 242 which dealt with the matter of secure borders. "Canada's . . . support for the resolution is qualified only by our insistence, founded upon our close association with the drafting, that it always be given a strictly literal meaning. We have resisted every effort to interpret it or emphasize one part as being more important than another."

Stanfield, who spoke prior to the external affairs minister, said Canada "has not done all that we could," in support of the United Nations resolution. He asked: "Where do we stand on acts of terrorism and reprisals, in line with Resolution 242?" He also was critical of Canada's role in the settlement of the refugee problem.

"We must all resolve to do better," observed the Conservative leader.

David Lewis, New Democratic Party leader, also spoke. He called for concerted efforts to bring about a lasting peace in the Middle East.

P.M. to pay his tribute to Hayes

TORONTO –

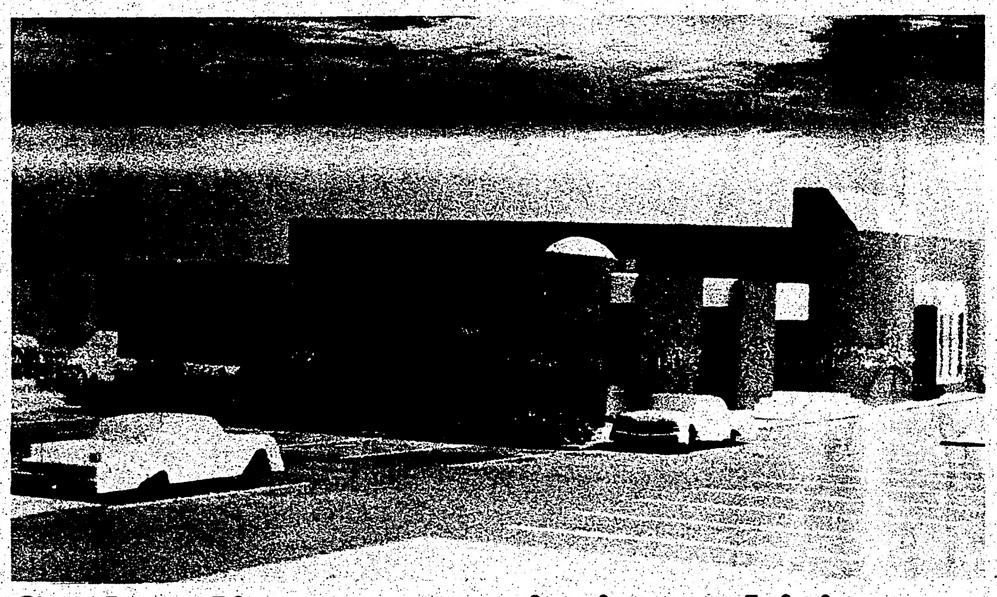
Pierre Elliott Trudeau will pay tribute to an old friend and associate at a dinner at the Royal York Hotel on June 16. The banquet, in honor of Saul Hayes, is one of the highlights of the Canadian Jewish Congress 17th Plenary Assembly which begins its four-day session on Saturday evening, June 15.

Hayes, who is retiring from his position as CJC executive vice-president, worked with the prime minister in 1966, as a member of the six-man committee responsible for the findings and publication of the Report of the Special Committee on Hate Propaganda in Canada.

In its role as spokesman for Jewry to all government levels in matters affecting the status, rights and welfare of Canada's Jewish citizenry, the Canadian Jewish Congress has had an ongoing influence on the quality of Jewish life in this country since 1919.

Theme of the 17th plenary assembly is Challenge and Response and the discussions and workshops throughout the four-day session will deal with issues of vital concern to Canadian and world Jewry.

Above, five past-presidents join current president Leon Oziel (third from left) of Petah Tikva at the ground-breaking of what is claimed to be Canada's first Sephardic Centre. From left are Frank Levy, Elie Mimran, Oziel, Moses Benmergui, David Hazan and David Benatar. (Gadi Hoz photo). Below is architect's model of what the centre will look like when it is completed. The 250 synagogue members have been waiting 18 years for their own synagogue and centre.



Sephardic community's ambition to have centre soon to be realized

TORONTO –

Members of Toronto's Sephardic community are getting closer to the realization of an 18-year-old dream -- to have their own synagogue and community centre.

At a largely attended ceremony last Sunday, five past-presidents and the current president of Petah Tikva Anshe Castilla congregation broke ground for Canada's first Sephardic centre at a site on Danby Avenue, just west of Bathurst. Participating in the ceremony were Frank Levy, Elie Mimran, David Hazan, David Benatar, Leon Oziel, Moses Benmergui.

Oziel, the president and chairman of the event, said the Sephardic community, which now numbers more than 6,000, wants to maintain its own culture and traditions and the new centre will make this possible. "This is no criticism of the Ashkenazim," he said. "It just represents a desire on our part to continue the traditions we have observed for thousands of years."

Oziel expressed his gratitude that the Sephardim are free to worship in their own manner "in this wonderful land of freedom -- Canada."

The ceremony marked the launching of a $375,000 building campaign under the chairmanship of the founding president, Elie Mimran. The 250 members of the congregation -- mainly Spanish-speaking -- have already bought and paid for the land and have pledged another $100,000 to the building fund. They hope the balance will come from the Jewish community at large.

Wolfe D. Goodman, national president of Jewish Immigrant Aid Services, who is serving as honorary campaign chairman, said Toronto Jews are mostly Ashkenazim "but our Jewish life in Canada will be much richer because Sephardic Judaism is taking root here."

Goodman called on the community to support the campaign because, he said, the Sephardim did not come to Canada just to be blended into the general society. "I cannot believe," he said, "that it was intended that Jews from Morocco, carrying with them distinctive Jewish traditions and customs developed over 2,000 years, have come to Canada simply to become like other Jews."

Petah Tikva Anshe Castilla congregation was organized shortly after the first members of the Sephardic community came to Toronto from Morocco, 18 years ago.

Russians to enter walkathon

TORONTO –

As the United Jewish Appeal walkathon this Sunday approaches, Toronto's newly-arrived Russian Jewish immigrants are gathering more and more of their friends and relatives for as full a participation as possible in this annual event.

Jacob Shindelman, who initially approached UJA officials with the idea of walking for Israel, has been responsible for rounding up more than 100 of his ex-Soviet acquaintances who want so much to be a part of Toronto's vibrant Jewish community.

To tangibly illustrate support and help encourage these latest arrivals to become, an integral part of Toronto's Jewish community, United Jewish Appeal walkathon officials are asking individuals or organizations to sponsor the Russians as a group. If you are interested, the number to call is 363-7190, local 62. As one UJA official put it: "What better way to say welcome to these people?"

Sins of omission charged to Canada by Alan Rose

From our Quebec Bureau

OTTAWA –

Although Canada has a genuine desire to maintain its friendly relations with Israel, the government has failed to denounce in sufficiently strong terms the fundamental causes of the Mideast conflict, a Canadian Jewish Congress official said here.

Canada has failed to denounce the refusal of the Arabs to accept the presence and legitimacy of Israel, and the malicious role of the Soviet Union in the conflict, said Alan Rose, associate executive-director of the CJC at a two-day conference of the Canada-Israel Committee in Ottawa.

Rose, who takes on the professional leadership role of Congress in June, reviewed Canada's contribution to Middle East affairs, saying the role has diminished since 1970, when the foreign affairs White Paper was introduced.

Canada played a vital role in the United Nations's security council in 1947 and 1967, was the first peacekeeping force in the area, and has acted as an important peace mediator.

"But the 1970 white paper reduces the importance of the Canadian role in the Middle East as an understanding, compassionate, and objective observer," said Rose.

"Canada is friendly to Israel, but not anti-Arab, with the UN pivotal to Canadian actions in the conflict." Canada firmly abides by the strict interpretation of Resolution 242, guaranteeing Israel's borders.

"Canada continues to be interested in containing the conflict within the framework of the newly-emerging countries of the Commonwealth and the European community, which in turn must be in equilibrium with the U.S., an increasingly difficult mid-Atlantic posture," Rose said.

He said that because of this policy, Canada often finds itself with a point of view somewhere between the U.S. and the European community, rather than taking a stand based on a national Canadian appreciation.

"It is unrealistic and unsophisticated to believe that Canada will follow a total pro-Israel policy.

"There would be little difference, if any at all, if the Progressive Conservatives were in power today," he added.

Beth Tzedec has new rabbi

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO

Rabbi Benjamin Friedberg, 46, will be returning to his hometown when he assumes the pulpit of Beth Tzedec Congregation. The synagogue's board of governors recently selected the rabbi of Ottawa's Agudath Israel Synagogue to succeed Rabbi Stuart E. Rosenberg, fired in January, 1973, after months of controversy.

The selection of Canadian-born rabbis to occupy the pulpits of this country's largest synagogues and temples has been rare. Rabbi Friedberg leaves Ottawa after 13 years with a reputation as a highly-respected intellectual, and an outspoken liberal regarding religious matters.

Beth Tzedec Board Chairman Al Gellman had earlier told The Canadian Jewish News that Rabbi Friedberg was one of four finalists for the position of chief rabbi. The others were Rabbis Richard Marcovitz, Beth Tzedec associate rabbi; Ronald Lubofsky of Melbourne, Australia; and Zvi Yehuda of Cleveland, Ohio.

It was reported the final vote at the board meeting was 17--1 for Rabbi Friedberg with nine abstensions. In last year's synagogue election, the Gellman--Dr. Fred Weinberg New Era '74 slate won 21 seats on the 30-member board.

Educated at Toronto schools, Rabbi Friedberg attended the Talmud Torah before taking his religious training in the United States. He returned to Toronto to become interim rabbi at Beth Tzedec prior to Rabbi Rosenberg being engaged as senior rabbi.

(As The CJN went to press Tuesday night, it learned the Rabbinical Assembly at its convention in Kiamesha, N.Y., voted to expel Rabbi Friedberg. He had been told by RA earlier this year not to come to Beth Tzedec as a candidate for the pulpit. The RA, made up of 1,200 rabbis, had forbidden any rabbi to teach or preach from the Beth Tzedec pulpit until the dispute had been settled. Also expelled was Rabbi Gershon Winer, who was a visiting rabbi at Beth Tzedec last year.)

The only comment Rabbi Wolfe Kelman, RA's powerful executive director, had about the Friedberg appointment was: "From early childhood, I've had only the warmest feelings for the entire family. My affections remain undiminished."

When Gellman was contacted by **The CJN** after his board's decision, he refused any comment. He denied that either he or synagogue President Dr. Fred Weinberg had "leaked" the board's decision to Toronto's daily newspapers.

Asked whether Rabbi Marcovitz was attending the RA convention, Gellman said he did not know. However, a call to Marcovitz's secretary confirmed he was at the New York meetings.

Meanwhile, it continues to appear the Beth Tzedec controversy is headed for the courts. The examination for discovery -- a major preliminary to the actual court case -- is under way with lawyers for Rabbi Rosenberg and Beth Tzedec examining potential witnesses. No trial date has been set.

Haifa Mayor Joseph Almogi will speak at Shaarei Shomayim's Israel Bond dinner on Monday, May 13 at 6.

Grave difficulties confront war hero in event he succeeds in forming cabinet

Yitzhak Rabin

By SHELDON KIRSHNER

Despite the serious military setbacks sustained by the Israel defence forces in the early days of the Yom Kippur War, Israelis still revere an accomplished soldier.

It is indeed no coincidence that three ex-high ranking officers serve in the present cabinet -- Haim Bar-Lev, commerce, industry and development minister, Aharon Yariv, transport minister and Yitzhak Rabin, labor minister.

Rabin now stands on the threshold of becoming Israel's fifth and youngest prime minister. If he fails to form a government within the next five weeks, however, national elections will be called. In the meantime, the caretaker government headed by Golda Meir, 76, handles the affairs of state.

A protege of the powerful Finance Minister Pinhas Sapir, Rabin is far from guaranteed the nation's highest political post because many influential politicans -- ranging from Ezer Weismann, Moshe Dayan and Abba Eban -- oppose his leadership.

This opposition comes at a time when Israel is facing her most severe political crisis in a generation and only five months after the last election.

There are all kinds of reasons why Rabin's leadership will be disputed.

On the personal level, his critics contend that Rabin, as outstanding a chief of staff and ambassador as he may have been, suffered a nervous breakdown on the eve of the Six Day War. As a result of this claim, they call into question his ability to formulate decisions under duress.

In the political arena, Rabin's somewhat dovish ideas clash with Rafi and Ahdut Avodah stalwarts, who seek to promote their own candidates for the premiership -- Shimon Peres and Yigal Allon, respectively.

In spite of the harsh political infighting, many Israelis have welcomed Rabin's election. He is not such a popular man as he is a respected one. And many Israelis say, with some justice, that Rabin represents the future course of Israeli development; he is the first native-born Israeli to be considered for the premiership.

In any event, Rabin will have great difficulty in forming a new cabinet without another election, and the reason is that the nation is simply too divided over too many crucial issues.

The question of "Who is a Jew?" continues to deflect the country from resolving problems which, in the long run, are much more important to Israel's survival as a strong and prosperous nation. As he is trying to win support for himself, Rabin may have to capitulate to the self-righteous views of the National Religious Party, which has already discredited itself in the eyes of the general public.

Also of interest is whether Rabin will invite leading members of the right-wing Likud, Arik Sharon and Menachem Begin, to join the coalition. But if this is what happens, Rabin will probably lose the support of two Alignment partners -- Mapam and the Independent Liberals.

Rabin will also be asked what he intends to do about the galloping "South American" inflation rate, which threatens to maim the delicate economy. Representatives from the Oriental community will certainly demand that food subsidies be reinstated.

One of the most difficult, albeit intangible, problems facing Rabin will be in the nature of how he hopes to cope with the tidal wave of national trauma which engulfed Israel during and after the October war. This is of vital importance because the rate of emigration has lately leaped to disturbing proportions. Many Israelis who fought in the war are war weary. It remains to be seen how many of them leave Israel.

Domestic issues such as these will certainly influence the course of Rabin's campaign, but the key to his success or failure may well hinge on how he handles himself in negotiations with the Syrians and the Egyptians.

On the Syrian front, where a war of attrition still rages, it is an open question whether Rabin is prepared to compromise with the Syrians to the extent of evacuating Kuneitra.

In the present situation, at least, public opinion in Israel toward Syria is truculent, and as long as the 65 PoWs are not released unharmed little progress will be made in disengagement talks.

Rabin in the foreseeable future can only try to come to terms with a few of the pressing problems -- the most immediate of which will probably revolve around the negotiations with the National Religious Party and perhaps the Likud, and the forthcoming discussions with the Syrians.

Whether Yitzhak Rabin, 52, can make the transition from soldier and diplomat to politician and prime minister without precipitating another governmental crisis or election is of compelling interest not only to Israel -- but to the Arab states and the Great Powers as well.

World News

After eight years of struggling, the Dorfman family has finally received permission to emigrate from the USSR. In back are Miron Dorfman, 49 and his wife Shaindla. In front are daughters Rosalia (left) and Bella (right). Seated in the centre is Dorfman's mother who is already in Israel. Women for Soviet Jewry assisted the Dorfmans.

Dorfman family receives permission to leave USSR

TORONTO –

The eight-year struggle of the Dorfman family from Kishinev, USSR, to make aliyah has ended, reports Genya Intrator, chairman, Women for Soviet Jewry. In a telephone call from Moscow last week, she learned the family has finally received permission to go to Israel.

Because all telephones of activists in Kishinev had been disconnected, Miron Dorfman had to travel to Moscow to relay the news to his sick mother in Israel and to his friends abroad. He and his family had endured many arrests, hunger strikes, petitions and protests before finally receiving permission to go to Israel.

On Feb. 11 this year, Dorfman spoke from Moscow to Shirley Kumove of the National Council of Jewish Women and to Mrs. Intrator. He said: "I am considered a great hero, here and abroad. I am not young anymore. But despite that, the eight-year struggle for my right to get out has not broken me and I remain staunch in my determination. After all, we are Jews and Jews must be optimists, and we have to believe that sooner or later something positive and good will happen. This faith enables us to be stoical until we achieve what we want."

Dorfman, 49, worked as an interpreter—translating Rumanian to Russian—and as an engineer in the ministry of works distribution unit. He has never been connected with secret work. In 1972 Miron and his wife Shaindla were dismissed from their jobs and their daughter Rosalia expelled from university.

They depended for their livelihood on assistance from friends abroad. Women for Soviet Jewry has supported them financially and otherwise during the last two years.

Lawyers plan Soviet Jewry meeting

LONDON (JCNS) –

Nearly 40 eminent lawyers and jurists from many countries are to attend a conference on "Soviet Jewry and the Rule of Law" in London next September. The sponsors include former U.S. Supreme Court Justice Thomas C. Clark, a past director of the Federal Justice Center in Washington; Justice Haim Cohn of the Israeli Supreme Court and a past member of the United Nations Commission on Human Rights; Arthur J. Goldberg, former U.S. Supreme Court justice and former U.S. Ambassador to the United Nations; Dr. F. Hinstrosa, former minister of justice in Columbia; Lord Lloyd of Hampstead, Quain professor of jurisprudence in the University of London; and Gaston Monnerville, former president of the French senate and now a member of the Constitutional Council of France.

A statement issued in London on behalf of the sponsors declared the aim of the conference would be to examine, in an objective spirit, "the grave and important issues which have arisen in regard to the treatment of Jews in the Soviet Union. In particular, the conference will inquire into allegations that the process of Soviet courts has been used against Jews for political and discriminatory purposes and that the courts, as well as administrative agencies, have been proceeding in a manner which may amount to a denial of legal rights and fundamental freedoms.

"The conference will also examine allegations that Soviet Jews who have applied for exit permits to emigrate to Israel have been exposed to false charges and subjected to harassment by the Soviet authorities."

Australian furore

Decision by Beth Din angers Liberal rabbi

SYDNEY (JCNS) –

A reminder to Orthodox rabbis by the Sydney Beth Din that they may not officiate at any function at which a Liberal minister participates in the religious part of the proceedings, has angered Rabbi Dr. R. Brasch, Australia's leading Liberal rabbi.

Speaking from the pulpit of Temple Emanuel here, Rabbi Brasch described the Beth Din's statement as "a chilul hashem" (desecration of God's name). The Beth Din's statement, signed by its secretary, the Rev. E. Wolff, reiterated "the halachic ruling" that no Orthodox minister might officiate at any function where a Liberal minister was religiously involved. Grace after meals, memorial services and the sheva brachot came within this category, the statement said.

Rabbi Brasch declared that such an attitude was incomprehensible and irresponsible. He added: "How dare we, rabbis at that, who always complain about the intolerance of others, show an even greater antagonism among ourselves? We certainly do not want to play God to determine who is the better Jew. What we do is out of a sense of responsibility for the sake of the survival of our faith and in the love of God. To do otherwise is, to my mind, a chilul hashem."

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N. Alexandroff returns home for performance

By MOURA WOLPERT
CJN Hamilton Correspondent

HAMILTON –

The last time Naomi Alexandroff sang in Hamilton was about 15 or 16 years ago on her bat mitzvah, at Beth Jacob synagogue. This Sunday evening, May 12, she will be singing there again, this time at a Jewish Music Festival sponsored by Beth Jacob Sisterhood and featuring the renowned cantor Louis Danto.

It's a safe bet that many of those who knew her when she was growing up here will be there to see and hear for themselves how the home town girl made out. But far from feeling hung-up about it, Miss Alexandroff says she is eagerly anticipating singing to the people who knew her years ago.

She was 18 when she left Hamilton on a scholarship to the University of Toronto faculty of music. Among the conditions of her scholarship was the stipulation that she had to sing with the Canadian Opera Company and when she graduated in 1964, she was awarded an artist's diploma, the highest award given out by any school for performance.

Her ambitions remained in the background for a number of years during which she worked at other jobs while her husband completed his studies in the U.S. But the singing lessons never ceased and now, wife of established Toronto dentist Dr. James Cutler and mother of two little girls, she is ready to resume her career.

Miss Alexandroff finds it amusing that her first professional engagement after years away from concert and operatic stage should bring her back not only to her home town but also to the very synagogue where she had last sung.

She is particularly looking forward to singing Jewish songs.

She has only recently begun to take a serious interest in Jewish music which, she says, is a much neglected part of musical education. It surprises her, since some of the best known Canadian composers -- and teachers -- are Jewish.

"Most people think of Jewish songs as folk songs but there are two kinds, folk and art and there are some particularly beautiful Jewish art songs." But now, she continues, "just as well known Negro singers always finish their concerts with spirituals, I would never hesitate to end with Hebrew or Yiddish songs."

Also on the program with cantor Danto and Noami Alexandroff will be Toronto singer Renee Greenberg, classical guitarist Zvi Tokayer and piano accompanist Gordon Kushner.

Naomi Alexandroff who will be performing in Hamilton.

Councillor Joseph Zuken leaves dais after receiving his honorary degree at the University of Manitoba. Zuken has been a Winnipeg city councillor for 10 years and prior to that was for 20 years a member of that city's school board. He was in the first graduating class of the Peretz School.

Saul Simkin (left), chairman of B.A.C.M. Industries Ltd., receives honorary degree at a special centennial convocation of the University of Winnipeg. The citation describes him as "an active and generous supporter of many cultural, educational and health, athletic institutions in Winnipeg and western Canada." He's also a long-time CJA leader.

'As we've sown, so are we reaping'

By ROCHELLE CARR

TORONTO –

Where have all the young Jews gone? Exactly where we have sent them, becoming "great doctors and lawyers but not such great Jews. As we have sown, so we are reaping," explained Dennis Prager, a 25-year-old U.S. educator and spokesman on contemporary Jewish issues.

Speaking at the Associated Hebrew Schools recently, Prager, who holds a masters in international affairs from Columbia University and who is presently director of the Tze Ulmad Institute in New York, devoted most of his lecture to – Why have the young Jews left? – before summing up with – Where they have gone.

He repeatedly emphasized that young Jews have gone the direction they have been trained. If North Americans were filling out a form, he contended they should put "Judaism" under the heading of a hobby. "We have not raised a generation to take Judaism too seriously," he said.

To illustrate his point, he rhetorically asked how the audience would feel if a child of theirs came home from college to say he or she was not going to be a professor or doctor or lawyer, but rather, an elementary or high school Jewish teacher. Furthermore, he noted that if a community had $1 million to spend, "I believe a Jewish school would be one of the last to be built."

Summing up the problem of recruiting good Jewish school teachers, he quoted an English rabbi: "When you pay peanuts, you get monkeys."

Using a keen sense of humor as a wedge to bring underlying problems to the surface, Prager discussed the "six-hour-a-week Hebrew schools where they cram in 4,000 years of Judaism with the result that the students come away proficient only in spit-ball throwing and lulav shaking."

He censured Jews for not taking Jewish education as seriously as secular education, for turning many Jewish acts into meaningless repetition or practising Judaism for negative reasons only.

"What do you expect when children learn about kashruth through meaningless repetition only, and when Jews only become aware of Judaism through anti-Semitic acts?" he asked.

He faults this lack of education for the attitude of young people who oppose intermarriage for such reasons as: "It would kill my mother. I don't know what my father would do, or my grandmother would have a heart attack."

Right now he feels young Jews "have their feet firmly planted in mid-air" because of this nebulous Jewish training.

In a more optimistic note, he also told the audience that "now there is a staggering movement of many young Jews to find where they are, as made evident by such facts as the sale of a Jewish newspaper on the campus of the University of New Mexico."

Plan investment group

TORONTO –

A group of Toronto businessmen is showing interest in setting up an Israeli-oriented investment corporation.

Last week, 10 businessmen gathered in the office of community leader Albert J. Latner to discuss the organization of a Canadian investment company in Israel. Also attending the meeting as advisors were Eliezer Grunwald, deputy director, State of Israel Investment Authority, and Joseph Vardi, director of the Authority's North American office.

In an interview, Vardi said the group was thinking in terms of a minimum $100,000 investment by potential participants. Promotion of the company would be done on an individual-to-individual basis.

These business people, aside from Israel Bonds and the United Jewish Appeal, decided they wished to participate directly in Israel's economy, said Grunwald.

"Many business people in Canada had approached us in the past regarding investment in Israel," he said. "With this corporation, they would have a vehicle."

Vardi said he knew of many Canadians who would want to get involved in such a project. "The approach is a pure business one for those people who have patience to wait for the yield," he explained.

Asked for his reaction to this preliminary conference on setting up an investment company, Vardi commented: "It was very good to see how anxious Canadians are to contribute and get involved in the economy of our country . . . It's a new dimension, but there's still a lot of work needed."

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Western world needs re-discovery of truth behind Arab smokescreen

There is only one realistic answer to the question we are about to pose: "What happens in the event Israel returns to the pre-1967 boundaries?" Two words constitute the answer: Inevitable annihilation. Anyone who believes the Arab world would be content to honor a peace treaty with such a tempting target as an Israel confined to a territorial straight-jacket, is a naive individual, indeed.

The Arab world insists that there can be no peace with Israel until the "Zionist aggressors" give up all the occupied territories and return to the pre-1967 boundaries. The question naturally arises -- what makes the pre-1967 boundaries acceptable in Arab eyes now, and most unacceptable from 1948 on? Even after making full allowance for the Arabs' fondness for hyperbole, one has only to examine the record of the past to see that the objective of Israel's enemies is to destroy her. An Israel stripped of secure borders -- a term that has yet to be given a precise definition -- would find her centres of population at the mercy of enemies only a few miles distant.

Professor Harold M. Waller, chairman of the political science department at McGill University, and a long-time student of Middle East affairs, says in an article published in **International Perspectives**, a journal of the Department of External Affairs: "Before 1967, the Arabs were quite open about their aim of destroying Israel. To the Israelis the events of May, 1967 were the prelude to the attempt at "politicide", and even genocide. Statements of the Arab leaders, especially (the late) Gamal Abdel Nasser, vividly underscored such a purpose. (On May 29, 1967, the Arab leader said: 'The battle will be general and our basic aim the destruction of Israel.')

"After their defeat, the Arabs realized how counter-productive such intemperate language was. So they began a subtle campaign aimed at the West to show all they wanted was the return of their land and the restoration of Palestinian rights. This propaganda campaign was most effective and allowed Western nations to support the Arab cause diplomatically without having to worry about having Jewish blood on their hands."

Prof. Waller is right on target. Western nations, and we don't exclude Canada, need to stand back and take a good, hard look behind the Arab smokescreen and discover, or re-discover, what really is at stake in the Middle East. The strident cries for return of the occupied territories, the demand that East Jerusalem be returned to Jordanian rule and acceptance by Israel of all the Palestinians, are camouflage for the real thrust of Arab policy -- the destruction of the Jewish homeland. Even a cursory look at Middle East history since the state was formed in 1948, gives indisputable evidence that the only consistent feature of the Arab world is its agreement that somehow, some day, the Jewish state must be destroyed.

The United States, in serious political disarray, is Israel's only friend. Without Washington's massive military aid, the October war would have had a different ending. Can Israel continue to count on U.S. support? The answer is hidden in the maze of uncertainties that plague the international scene. If peace comes to this troubled part of the world, it will be because the Western nations -- not just the U.S. -- refuse to permit another Holocaust in the making.

Parents must consider compromise in Quebec's language controversy

Curiously, some six months before the implementation of Bill 56, parents have become outraged with the Quebec government's offer for funding private education. This despite the fact the leadership of the Association of Jewish Day Schools have known that Bill 56 was adopted in 1969.

Bill 56 is the act in which schools not considered part of the public sector must be within the public's interest in order to receive government subvention or financing. "Public interest" is interpreted to mean an augmentation in the use of the French language in education. Parents have become angry because they believe increasing French content will irrevocably reduce the quality of Hebrew and Judaic studies, and thus eliminate the fundamental objective in Jewish education. Parents contend that the government insists the schools teach kindergarten entirely in French.

The attitude of some parents and administrators not to accept more than eight hours of French per week is unreasonable. It does not measure up before an accurate perspective of the social trends in Quebecois society. One political reality in this province concerns the intense pressure groups who are demanding the government stop encouraging English language use. It is highly likely that the Jewish community may become the focus in a storm of protest from a great many French groups who feel the government would actually be discouraging French by supporting English language education at Jewish schools.

Another reality is that the Montreal Jewish community leadership considers itself a progressive force in Quebec life. It is unlikely that Allied Jewish Community Services (although not specifically responsible for the community's education portfolio) would support the parents demand of eight hours only in French. In the future, AJCS may well provide the funds for capital expenditures for the schools, but would be unwilling to pay for total cost of Jewish education when there is a government willing to supply the kind of cash not available to any other Jewish community in North America.

Jewish education, of course, is vital for Jewish continuity and leaders in all communities are focusing on the problem. In Quebec there are special influences on Jewish education and educators and parents must develop priorities consistent with their social milieu. French is a priority and something will undoubtably go in the curriculum because of it. In developing a system of priorities, parents and educators will discard that part of the curriculum which does not relate as well as others to the Jews of Quebec.

Although the leadership of the community must transmit the concerns of the parents to the government, parents should re-examine the issue and come to terms with the necessity for compromise. If eight hours a day is unacceptable to the government, then parents must approach Quebec with a better offer.

Henry Kissinger, U.S. Secretary of State, is being honored with a new art medallion from the International Numismatic Agency. The medal, to be issued in June, will be available in gold vermeil, pure silver and bronze editions. The gold sells at $85.

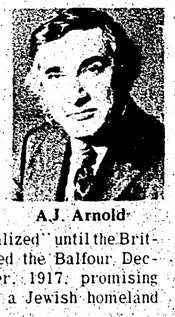
The founders of the Poale Zion, the Labor Zionist movement in Montreal, posed in 1905, for this picture. From left, seated are M. Hochberg and A. Moscovitch. In second row are Ethel Mann, "Chaver" Sabatchnikoff, Jacob Solomon, and Sarah Mann-Zuker. In third row are "Chaver" Tillin, Moishe Zlatkofsky, "Chaver" Zarikin, Leon Zuker, an unknown, "Chaver" Parnass. This photo is from Simon Belkin's Yiddish book entitled The Labor Zionist Movement in Canada, 1904–1920. They are holding Herzl's portrait.

What Really Happened

Book's view that Zionist activity ended during World War 1 is 'narrowminded'

By A.J. ARNOLD

(Final article of 4-part series)



A.J. Arnold

"With the outbreak of World War I, all Zionist work practically came to a standstill," according to the article **Zionism: Canada** in Volume 16 of the new **Encyclopaedia Judaica**. It states further that Zionist activity was not "revitalized" until the British government issued the Balfour Declaration in November, 1917, promising the establishment of a Jewish homeland in Palestine.

This "standstill" interpretation can only be based on the narrow view that Zionist activity in those years was limited to the collection of funds for Jewish development in Palestine. Such fund-raising did become difficult because the transmission of funds to Palestine was impossible for a while since the country was under the rule of Turkey, an enemy country.

Early in 1915, however, the Allied governments let it be known that they did not object to the collection of funds for the relief of Jews in Palestine if such funds were transmitted through the American ambassador in Constantinople.

With this problem overcome the Zionists found they were in competition with various patriotic and war reflief campaigns, including the Peoples Relief movement for Jewish war sufferers. The conditions of the war also stimulated a movement for a World Jewish Congress and in Canada this led to the convening of the first Canadian Jewish Congress in 1919.

Some Zionists looked on the Congress movement as competitive to their own objectives. But many Zionists participated vigorously in the Peoples Relief and Congress movements and soon began to step up their own special activities. In November 1915, for example, Louis D. Brandeis was a guest speaker at the 14th national convention of the Zionist Federation in Montreal. In April 1916, Dr. Stephen S. Wise, who was already a Zionist leader as well as a strong Congress advocate, addressed a large Zionist meeting in Montreal.

Branches of the Zionist Federation already existed in many centres and new local Zionist groups were started during the early war years in places as far apart as Yarmouth, Nova Scotia, and Yorkton, Saskatchewan. Young Judea, the Zionist youth movement, was established in 1916.

Climaxing the pre-Balfour Declaration period, the 15th national convention of the Zionist Federation took place in Winnipeg, July 1-3, 1917, with 306 delegates from all parts of the country, led by the first Zionist Federation president, Clarence de Sola of Montreal. Dr. Nachman Surkin, pioneer of socialist Zionism, was a guest speaker at the Winnipeg convention.

The founding of the socialist-oriented Labor Zionist movement in Canada in 1905, is noted in volume 13 of the new encyclopaedia. The main article on Zionism in Canada in Volume 16 suggests, however, that the Labor Zionist Organization was not established until 1923 or 1924. This is all the more surprising since the writer of **Zionism - Canada** is Dr. Samuel B. Hurwich, a native of Toronto and former national president of the Labor Zionist Organization of Canada, now living in Israel.

What is presumed to be a listing of all national presidents of the Zionist Organization of Canada, up to the time the encyclopaedia was published appears in the main article on Canada, by Ben Kayfetz in Volume 5. Three are omitted: Samuel J. Zacks of Toronto, Zionist President from 1946 to 1950; Samuel E. Schwisberg of Montreal, one of the three-man presidium elected for 1944-46, after the death of A.J. Freiman. Schwisberg was also elected co-president with Edward Gelber of Toronto in 1950. The third omission is Joe Frank of Montreal, Zionist president during 1962-64.

Omissions such as the foregoing can only be attributed to carelessness. Some of the more serious deficiencies may be judged on the basis of the bibliographic listing of works which were apparently the main sources of information. These include a number of books which fail to make proper use of available primary source materials. One of these is B. G. Sack's, **History of the Jews in Canada**, first published in 1926, but never adequately revised in two later editions. Another is **The Jewish Community in Canada** (Vol. 1, 1970) by Rabbi Stuart Rosenberg, who served as Canadian department editor for the encyclopaedia.

The first annual Encyclopaedia Judaica yearbook for 1973 has just been released. It includes an article by Kayfetz reviewing Jewish activities during 1972, but none of the Canadian errors in the first 16 volumes have been corrected.

Next:

A new series on Canadian Jewish Congress, its history and current status across the country. This will be a prelude to the forthcoming national plenary assembly of Congress taking place in Toronto in mid-June.

(Copyright, A.J. Arnold, 1973)

Environmentalists fear radiation danger if proposed nuclear power station built

By NECHEMIA MEYERS
CJN Israel Correspondent

The residents of Ashdod, a booming new port town south of Tel Aviv, are up in arms against the government's reported intention to build Israel's first nuclear power station somewhere nearby. They are being egged on by local environmentalists, whose arguments would sound familiar to overseas ears, being much the same as those which delayed the development of nuclear power facilities in other countries.

Dr. Boaz Moav, a Tel Aviv university biologist who was recently elected to the Knesset, warns that an accident at the proposed station would probably kill over 3,000 people and leave another 43,000 injured. "Moreover," he adds, "even if it works perfectly, the normal escape of radiation would cause an increase in cancer deaths (as it did in the area adjoining a Michigan atomic power station) and waste material leaking out into the environment could lead to dramatic and dangerous genetic changes."

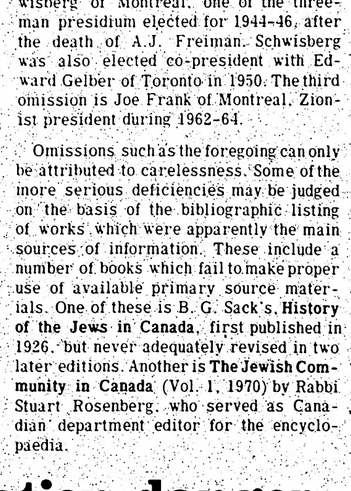
If there has to be an atomic station, the environmentalists say, "it should be built in the farthest depths of the Negev away from inhabited areas." They fail to point out that present technology does not permit the establishment of a nuclear power station in the parched Central Negev, as such facilities require large quantities of water for cooling purposes, which is why they are generally built at the seashore.

The environmentalists are almost certainly going to be overruled, as Israel badly needs nuclear power, particularly in view of the uncertain future of the Abu Rodeis oil fields in Sinai. Actually, the Israeli government seriously considered the establishment of a nuclear power station several years ago, but dropped the idea when overseas experts said that electricity produced by conventional means would be far less expensive. With new discoveries of oil being made all the time, its price, they said, was bound to decline. The experts, of course, were wrong.

A number of issues must be settled before construction of a nuclear power plant can begin. First of all, local planners must determine the kind of fuel to be used. Broadly speaking, they have two alternatives. Israel can construct a plant fueled by enriched uranium (which must be imported) or choose a plant fuelled by natural uranium (which can be extracted from Negev phosphates using Israeli-developed methods). The choice, of course, has political as well as economic implications.

In addition, the size of the station must be decided upon. Electric Corporation officials would prefer a relatively small one, so that no more than 10% of the country's generating capacity would be lost if it broke down. Government economists, on the other hand, would prefer a larger station, which would produce electricity at a much lower cost per kilowatt hour. It now appears that the first atomic power station will have a 600 megawatt generating capacity, about 15 to 20% of Israel's planned national capacity when it begins operating in 1982.

If this installation is successful, seven more atomic power stations will be built during the subsequent two decades. Nevertheless, conventional power plants will continue to supply Israel with at least part of her energy requirements well into the 21st century.



Nechemia Meyers – CJN correspondent

ask the rabbi

Great love of wife norm demanded of a husband

1. Does Jewish law set down anywhere how a man is to treat his wife and, if so, what is the main burden of this duty and obligation?

A whole tractate of the Talmud, tractate Ketubot, is devoted mainly to this question. The key Biblical text for the rabbis is "her food, her raiment, and her conjugal rights, shall he not diminish" (Exodus 21:10). Thus a husband is obliged to provide his wife with food and clothes (the details are worked out in the rabbinic sources), to make provision for her in the event of his death or where there is a divorce, and to have marital relations with her. This latter is unprudishly described in the Mishna.

In the somewhat prim Victorian version of the English form of the ketuba we use in our synagogues all this is given as "I faithfully promise that I will be a true husband unto thee, I will protect and support thee, I will work for thee, and provide all that is necessary for thy due sustenance, even as it beseemeth a Jewish husband to do." If these obligations are not carried out by the husband the wife can successfully petition for divorce. So much for the legal aspect.

On the moral plane, there are numerous teachings on how the ideal Jewish husband should behave towards his wife. He must always be considerate, never causing her to shed tears. He must love her as much as himself and respect her more than himself. In disputes between them he must finally bow to her wishes except in religious matters. There are Talmudic tales of rabbis with bad wives who nonetheless treated their wives with great consideration and love.

The testimony of Jewish history shows that this was generally not pious preachment but the norm demanded of the Jewish husband.

(Copyright JCNS, 1974)

Academic Lorne Rubenstein, 25, urges that dying should again, as it has been in the past, be regarded as a natural and expected part of life. The 25-year-old Torontonian has received a $13,000 grant to study the subject of death and dying. (David Groskind).

Researcher says study of death is the study of everyday life

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO -

A 25-year-old Toronto academic is doing his best to make the subject of death and dying part of everyday life.

"By studying death, we're studying life," Lorne Rubenstein told **The Canadian Jewish News** in an interview. "I think if we looked at life in its complexity, with all its possibilities, death would be naturally included."

Recent recipient of a $13,000 Canada Council fellowship, he will be lecturing this fall in a course on the subject at the University of Guelph. The course is already fully booked.

Rubenstein, a well-known amateur golfer, has spent thousands of hours studying death and dying, written several papers and made a film at Baycrest Hospital on the subject which has been shown extensively in Canada and the U.S.

He says the purpose of his work is to provide a framework and background for developing a philosophy of life which includes death.

"If you haven't developed a philosophy to face death and to understand its place in your life, how will you handle it when the time comes?" asks Rubenstein, an MA graduate in psychology from Guelph. "One's life can be shattered by it."

His belief is that dying should again, as it has in the past, be a natural and expected part of life, "an experience faced with calmness, understanding and the wisdom that comes through introspection, study and examination. The ways in which we die today, amidst noise, machines and anxiety, are not coincident with these goals."

Rubenstein says his interest in the subject developed from experiences he went through -- deaths in his family, suicides of friends and extensive reading about the Holocaust.

"I knew instinctively that a sort of emptiness existed in these situations that didn't have to be there," explains the tall, bearded academic who decided 18 months ago to concentrate on this field.

Asked how he reacts to people questioning him whether his work depresses him, he replied: "It depresses me to think they think it depresses me."

Rubenstein's approach to death and dying is a phenomenological one -- that is the methodology of analyzing a person's subjective experiences. He observes this is an overspecialized society where it is difficult to find time to develop a perspective of death and dying.

"Medical technology has outstripped the ethical decisions we make -- that is we can prolong life, but have not developed adequate resources to deal with them."

Rubenstein urges resources be set up specializing in terminal illnesses.

"Hospitals today effectively isolate the dying, their families and medical personnel from the experience of dying itself. Dying is forgotten in the furious rush to perform duties. Hopefully, in the future, people will be able to choose how they die, or at least whether they die amidst surroundings and people of their choice. Today this is not the case."

Since it'll be likely some time before Western society is willing to examine the subject with a view towards allowing the dying to retain maximum control over their last days and lives, their death, Rubenstein suggests places and resources for them as an interim step. These places would include people who can and will have the time to explore dying with patients and their families.

They would provide means by which a patient could choose a death consistent with his philosophy of life, says Rubenstein. There would be places where all come together in an atmosphere of growth and learning.

"These places are not intended to cut the person off from life but rather to suggest that here you may feel comfortable to speak of death, to speak with others who are dying, and finally, as death approaches, to be provided with a place where you die admist those people and things you wish. These opinions could be, and should be, available today."

Rubenstein, who has addressed the Canadian Psychological Association and U.S. groups, says, from his studies, the dying of the dying is not accepted by many of the family, friends and hospital staff.

"This has struck me as strange and perverse, for the dying do seem, as the end nears, to integrate death into their lives," he observers. And yet people refuse to believe that a person on his death bed can actually integrate death into his life.

"I have noticed that patients do not seem afraid of dying, but they seem to feel sorry, sometimes angry, that they are not permitted to be themselves. But one has only to look into the face of a dying person, to reach out to them, to allow oneself to be infused with the dying's radiance, even in death. Only then will we see the terrible wrong we are all doing to the reality of the dying person. We don't want him to die, and we cannot even allow him to die gracefully, because we prefer to think it is not possible.

"In the death of another, we seem to become experts at projection, and the dying, in their wisdom, must genuinely feel sorry, and often bitter towards those who cannot and will not believe that it is no tragedy to die. In its extreme form, the patient may die a grotesque and surreal death, anguished and screaming, in great emotional distress."

Regarding religion, he says where it has been part of a person's life, his practice is to encourage its continuance. "However, you can't introduce an approach to God on someone's death bed," he declares.

Rubenstein stresses his approach is to encourage those involved in death and dying to be responsible for their own actions without reference to so-called experts or authorities. "There are no experts in death and dying, nor does anybody have a direct line to God."

'Oh, how things have changed'

When we marched on May Day

By J.B. SALSBERG

It was May Day 1974 and not a single banner stirred the air on Spadina Avenue. Not a single challenging voice was heard in the canyons of the garment industry.

Instinctively the haunting words of Jeremiah's lamentations shaped my thoughts: Oh, how desolate doth this arena of former class battles, of former flaming May Day parades appear now."

Absent are the bands whose martial music once quickened the steps of tired pressers and cutters, operators and finishers, blockers and basters, carpenters and painters, bakers and waiters. Absent are the embroidered velvet banners that headed each craft unit in the annual marshalling of the labor forces in the 30's. And absent also are the forests of placards that proclaimed the aims and aspirations of each unit.

All that's left are the faceless old buildings, the monotonous din of incessant traffic and all that's to be seen is the scurrying about of super-charged salesmen, anxious buyers and hurrying messengers carrying the ingredients in the final products.

Now the glory of Spadina (in Toronto) of St. Lawrence Boulevard (in Montreal) and of Main Street (in Winnipeg) did pass.

But let's start at the beginning.

When I speak of Spadina, or St Lawrence, or Main Street, I speak, of course, of a street that was once the centre, the heart of our Jewish community. I speak of a street that contained the economic base of that community -- the needle trades and all its suppliers and jobbers at the southern end of the broad avenue. I speak of a street that was the main artery for thousands of Jewish workingmen and women who lived within walking distance of their place of work -- in the more or less residential streets that crossed the main thoroughfare. And I speak also of a street that, in its more northern portion, was the centre of Jewish labor, social, political and cultural life in the late 20's and early 30's.

J. B. addresses gold miners of Timmins, Ont., at May Day rally 30 years ago.

I think of the time when most Jews were wage-earners and most of our fathers and grandfathers had gravitated to the clothing industry that still had remnants of the "sweat shop" era and that suffered from chronic seasonal or, rather, between-season unemployment. It was a time when most of our community was of immigrant stock and many brought with them experiences of the difficult but romantic struggles against the tzars of Russia that ruled despotically and brutally over the areas from whence our people came.

It was a time when May Day, the "day of international working class solidarity" provided the rare opportunity for airing all momentary grievances, for raising fundamental long-term objectives of all working people everywhere and for self-assurance that Spadina did not stand alone, but was joined by and became part of New York and Warsaw, Paris and London and of people of lands with unpronounceable names.

May Day strikes were the objectives. But that was easier said than done. Joining a union was often an act of heroism. In those May days, my uncle Eliezer tells me, hundreds of Jewish workers reported sick to their employers and then participated in May Day affairs. Usually the wives, or one of the children, would be cajoled into phoning "the shop" to inform "the boss" that the husband, or father, was sick and unable to work that day.

After the needle trade unions were established May Day was formally recognized as a holiday, though without pay. My uncle also tells me that most pale-faced Jewish tailors got their first facial sun-glow of the year on those May Day parades.

Non-Jewish workers also tried to observe May Day. And Spadina joined them, of course, in marches to Queen's Park or at indoor rallies. But Spadina liked to retain its identity and would often form up in Clarence Square Park, at Spadina and Wellington streets, and behind a union band or two, would march up Spadina, through the heart of the garment trades, to College Street and then eastward to University and Queen's Park. The Jewish contingent always raised specific Jewish issues, such as, discrimination, anti-Semitism, and later, Fascism and Nazism.

But, oh, how things have changed! First, the parades were given up, to be substituted by evening mass meetings. Then the evening affairs were given up to be retained only by small, peripheral political groups. And now Spadina on May Day is just like any other day in the pit of the "shmate business" as they call it now.

So why am I resurrecting our past May Days? Because I believe that that spicy, racy and colorful period should not be forgotten. Another reason is that I believe that our youth -- your children and grandchildren of student age -- will think better of their roots, of their origin if they were to be told of the deeds of their grandparents.

Try it on them, won't you? Some of them may see their zaydees and bubbis in a different and more attractive light than they saw them until now. Please read this to them and let me know how they reacted.

Twenty-nine years later, has world learned lesson of concentration camps?

By JACOB EGIT

A date which will go down as a watershed in human history, and that deserves to be remembered today by every thinking man and woman, Jew or Gentile, is the ninth of May. It was on that day in 1945 when the first Allied armies broke through the barbed wire of the German concentration camps in Europe and freed their last remaining survivors.

For the thousands who were among those liberated, this date is forever sealed in their consciousness as a transition from death to life -- from despair to hope. For the rest of the world, it epitomizes the triumph of freedom over tyranny, of humanity over barbarism.

For the liberated, the return to life was not without pain and struggle. The immense exhilaration of freedom after years of unending torture, hunger, humiliation, soon gave way to a new sadness and despair at the realization of the enormity of the destruction of their people, their families, their loved ones.

The concentration camp-gas-chamber-crematoria complex of the Hitler era came to an end with the Allied victory in Europe, but only at a staggering price in human lives, six million Jews of which 1.5 million children were victims.

Today, 29 years later, we ask: Has the world learned the lesson of the concentration camps? Are there not today danger signs of oppression, persecution and new attempts to destroy entire peoples?

The state of Israel, which has become a home for thousands of survivors, is still surrounded by implacable enemies bent on bringing about its destruction. In the Arab lands, especially Syria, Jews are slaughtered and exterminated openly.

In the Soviet Union, thousands of Soviet Jews -- many of whom have lost their families under the German occupation -- who now wish to emigrate to Israel, are faced with hardships and discrimination. Jewish activists are prisoners in Soviet slave camps where they are subject to the most inhuman conditions and cruel treatment.

There is evidence that an international neo-Nazi movement continues to flourish. There is co-operation between the neo-Nazis and Arab terrorists in both Germanys. A number of German periodicals still carry on a hate campaign against Israel and the Jews.

In Canada, sporadic attempts at reviving hate propaganda against the Jews can still be detected, as was evidenced recently when the Western Guard circulated thousands of anti-Jewish leaflets.

In August, 1939, Adolf Hitler said: "I keep my 'Skull and Crossbones' formations ready to kill, without mercy or pity, men, women and children of Polish origin and those who speak Polish. That is the only way for us to get the living space we need." This woman and her child were victims in the Holocaust. (Booklet, We Have Not Forgotten, 1961)

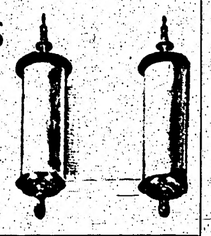
H. Leivik, the great late Yiddish poet and playright, in his paper delivered at the Ideological Conference convened in Jerusalem in 1957, relates the impression made upon him at the age of seven by the story of Abraham and Isaac. While reading in heder how Abraham prepared to sacrifice Isaac, he froze with fright as Abraham lifted the knife. When suddenly the voice of the angel was heard: "Abraham, lay not thine hand upon the lad, for now I know that thou fearest God," he broke out in tears. "Why are you crying?" the rabbi asked. "You know that Isaac was not killed." I replied, "but rabbi, suppose the angel had come a second too late?" The rabbi comforted me and calmed me by telling me that an angel cannot come late. At the age of 70, Leivik said that sentence still haunted him -- because for six million Isaacs the angel of the Lord was late.

The day of May 9, 945 marked the liberation from slavery in the death camps of Europe after the Second World War. Today, we must turn our thoughts to the dangers to freedom and Jewish survival that still lurk in many quarters. Inevitably, the safety and survival of Israel must be our primary concern. Israel's right to live and man's right to freedom are two concepts that are inseparable and fundamental to constructing a real basis of hope and peace in the world.

Jacob Egit is executive-director of United Organizations for Histadrut.

Congregations pay their rabbi with awe while with trembling he accepts salary

sparks from the torah



By RABBI MEIR GOTTESMAN

Parshat Emor

V'keedashto kee et lechem Elokecha hu makriv . . . And you shall make him holy, for he offers the bread of your G-d . . .

* * * * * * * *

Religion is not a business -- or should not be, at least.

According to the Torah, it's forbidden for a Rabbi to accept a penny for teaching Torah. The Almighty Himself said: "Just as I gave the Torah for free, so too must you teach it for free." Yet rare is the synagogue or Hebrew School where a Rabbi or teachers does not receive some salary. Why? What's the **heter**?

The answer is that strictly speaking a Rabbi does not receive a cent for his duties. What he is being paid for is his **schar b'talah** -- he is being compensated for giving up another occupation where he could be earning his means of support. He could be making a living as a lawyer, doctor or accountant -- but the congregation says: "Devote your time to our needs, and we will pay you for the time lost . . ."

It is with trembling that a Rabbi must allow himself to receive his salary, and it is with awe that a congregation must pay it. After all, how can you pay for Torah? If a child is drowning, and someone jumps in and saves him, can the parents pay him a salary? How much is the little child's life worth? In South America, they paid 14 million dollars to save the life of one oil company employee . . . When a Rabbi (or any pious Jew) teaches Torah, he saves that person both in this and the next world -- for all eternity -- How can you pay for that?

That's why we find an interesting thing in this week's parsha. Aaron was the first **Kohain Gadol**, High Priest. He wore beautiful garments of purple and gold, inlaid with precious stones. If there was ever a gathering, he sat at the head table. If Aaron walked in, thousands rose in respect . . . But there was a fly in the ointment. Everything Aaron had came from donations made by the Jews. Even the food he ate was his portion from the offerings the Jews brought to the sanctuary. The Jews might think in their heart . . . "after all, he lives off us" -- and have less respect for him.

Therefore, the Almighty Himself commanded: "V'keedashto . . . You shall make him holy. Treat him with respect . . . Don't think that when you support the Priest you are doing him a favor. When the Kohain Gadol or pious Jew accepts your support, that too is serving G-d. Because if he is sincere, he converts your gifts into mitzvos, and is able to shine more sanctity upon you . . ." (Ktav Sofer)

The truth is, everything in this world can be made into something holy. Today we celebrate Lag B'Omer, which is the **Yahrtzeit** of the holy Rabbi Shimon bar Yochai. Rabbi Shimon and his son spent 12 years in a cave studying Torah day and night. All they ate were the fruits of a carob tree. When they finally left the cave, they saw a man who was planting. They cried: "Look how he abandons the world to come and spends his time in worldly matters!" They looked with such a sour disposition, that whatever they gazed upon was destroyed. A Heavenly voice called out, "did you come forth to destroy my world? -- go back to your cave . . ."

Rabbi Shimon reached a fantastically high level of holiness -- but we are just human beings, businessmen, housewives, students, grandparents. What the Almighty wants from us is to go about our daily business, to plant and reap -- and yet still serve him day in and day out. If a Jew must adopt one **new** mitzvah every day -- what an **aliyah** that would be . . .

Shabbat Shalom.

The "Sparks From The Torah" television program can be seen on Willowdowns Cable, Tuesdays at 8:30 p.m., Keeble Cable, Thursdays at 8 p.m. and York Cable, Sundays at 12:30 p.m.

Organizations and People

By MIRIAM HERMAN

what's new...

ORT BAZAAR

It's blintzes and bagel time again according to Toronto Women's ORT bazaar committee. The annual event, "the biggest ORT bazaar to date," takes place Wednesday, May 15, at St. Lawrence Market from 10 a.m. to midnight. And in addition to the restaurant goodies, there will be lots of bargains to be had such as gently used clothing, children's books and toys, cooking demonstrations by George Brown College chefs, an auction, plus a chance at the $1,000 door prize. Proceeds go to ORT vocational training schools in more than 25 countries.

ORTHODOX SISTERHOODS WORKSHOP

Women from Orthodox sisterhoods in Toronto and environs will be attending the all-day workshop sponsored by the Women's Branch, Union of Orthodox Jewish Congregations of America, Tuesday, May 14, from 10 a.m. to 3 p.m. at Shaarei Tefillah Congregation. The theme, **Woman and Her World: Directions '74**, will deal with Jewish education, women's rights in Jewish law, and the new morality. Among the speakers will be Rabbi Immanuel Schochet, Kielcer Synagogue and Humber College philosophy professor; Shoshana Kurtz, Toronto Board of Jewish Education; and Aaron Grubner, lawyer. Luncheon speaker Marcia Kretzmer, freelance writer, will discuss **Fulfilment in Marriage, Children and Job.**

CONSERVATION EDUCATION, PLUS

For the 65 United Synagogue Day School Junior High students and their teachers who spent a week recently at Albion Hills and Claremont Conservation Authority, the intensive outdoor study program was enhanced by a study of the biblical approach to ecology and the traditional Judaic emphasis on reverence for environment and all living things. Kosher meals were provided and the students participated in the "kashering" of the centre stoves and the transportation of kosher pots and cooking utensils, and paper plates, as well as in the chores necessary to operate the centres, including farm chores and maple syrup bush duties.

NEW CONSERVATIVE SYNAGOGUE

More than 150 persons turned out for the first meeting of Shaar Shalom Synagogue, Toronto's newest Conservative congregation serving the Metro north-east area. As a result, arrangements are being made for High Holiday services for the fall and hopes are to have religious school classes set up for the lower grades by September. Another meeting is being planned for June. Anyone wishing information call 491-3602 or 494-2611.

SYMBOLIC PRISONERS' LUNCHEON

A reminder about the demonstration and symbolic prisoners' lunch for Sylva Zalmanson, sole woman prisoner of conscience in the USSR, being held Wednesday, May 15, at 12:15 p.m. at Nathan Phillips Square. It is being sponsored by the Group of 35, an international organization which in Canada is under the auspices of Women for Soviet Jewry and Canadian Jewish Congress.

VD FORUM

Do you want to know what VD is? B'nai B'rith Forestdale Heights Lodge has scheduled an open forum on **VD - A Cure Through Education** for Sunday, May 12, at 7:30 p.m. at Northview Heights Secondary School, Finch Avenue West. Guest panelists will be Dr. Ralph Persad, chief of the province's VD Control Centre, and Dr. Jane Ballard, North York department of health.

THE CHORALAIRS

The Choralairs, a group of 40 amateur singers of various ethnic and religious backgrounds, have been singing together for more than 11 years. They perform for hospitals, homes for the aged, and senior citizens organizations and help raise funds for community service projects. In keeping with their spirit of brotherhood, their most recent concert, last Sunday evening, was co-sponsored by the Optimist Club of Scarborough and B'nai B'rith Manor-Metropolitan Lodge.

LEADERSHIP GRADUATES

Eighteen Beth Emeth Bais Yehuda Sisterhood members recently graduated from the leadership training course offered by the Ontario Branch, Women's League for Conservative Judaism, and they have the certificates to prove it. The certificates were presented at the end of the eight week course which was conducted by Goldie Kay, Ontario Branch past president. The course is available to all affiliated sisterhoods of the branch.

BIALIK BAR MITZVAH

Bialik Hebrew Day School's Bar-Bat Mitzvah class of 37 grade 7 students celebrated the school's Bar Mitzvah last Saturday evening. The program, presented completely by the students themselves, included a Havdalah service, a choral reading and a play **To Live Another Summer -- To Pass Another Winter.**

FOR UJA WALKERS

Rabbi Yehoshua Laufer, Lubavitch Youth Organization director, just called to say his organization is supplying kosher sandwiches, soda pop, potato chips and Israeli wafers (at cost price) to walkers in the UJA Walkathon on Sunday. The refreshments will be served at the check points and also from trucks along the route.

SOLDIER STUDENTS

Nearly 1,500 students have enrolled in a special semester at Bar-Ilan University for soldiers released from army service. Many courses are being repeated to enable these students, whose studies were interrupted, to make up the loss without losing the year. The summer semester will also be used for the soldier students so they may complete a full year before the start of the next academic year.

Irving, UJA walkathon mascot, trains with Russian Jews for the May 12th event. (See story on Page One)

Shomer Yisrael campaign grows

Fourteen synagogues and societies are now participating in the Toronto Israel Bond Shomer Yisroel Program as a result of recent actions by their boards of directors or executive committees. The Shomer Yisroel (Guardian of Israel) program seeks to enrol each Jewish family as a minimum $1,000 State of Israel Bond purchaser in 1974.

The participating synagogues and societies are conducting the enrolment in Shomer Yisroel through dinners, parlor meetings, Yizkor appeals and related activities.

Among those participating are Beth Emeth Bais Yehuda, Beth Jacob, Beth Sholom, Beth Tikvah, B'nai Torah, Clanton Park Synagogue, Holy Blossom, Shaarei Shomayim, Shomrei Shobboth; also Borochov, Chemstocher, Kielcer, Stashover, and Zaglambier Societies.

Dr. Norman Shaul and Nathan Arback, co-chairmen of the Shomer Yisroel program, said they expected close to 40 organizations and synagogues to be participating during the 1974 Israel Bond Campaign. Other additional groups are now in the process of finalizing their plans.

Canadian community is different from Europe, U.S., says leader

By ROCHELLE CARR

TORONTO -

When the majority of Jews live outside Israel, they naturally develop a Weltanschauung (world outlook) which is alien to the Israeli Weltanschauung, according to Michal Cohn, wife of Haim Cohn, a Supreme Court Justice of Israel.

Normally, Mrs. Cohn contended, "it is not easy for an Israeli to find a real common language with people in the Diaspora." But she believes the Canadian Jewish community is different from that in Europe or the United States. While here, she was impressed with the amount of Hebrew knowledge and by the people who turned out at Beth Tzedec to hear her husband speak. "This is a warm Jewish community and much more ready to associate itself with Israel than is found in other places," she said.

Mrs. Cohn expressed her views in an interview with **The Canadian Jewish News.** She is accompanying her husband on a lecture tour, in his capacity as chairman of Israel's Public Council for the Rescue of Jews in Arab Lands.

The 48-year-old mother of a 20-year-old married daughter and a 15-year-old son expressed deep concern about the future of Jewish people. She drew an analogy between world Judaism and a room.

"When you stand on the floor you tend not to see the floor but all the other pretty things in the room. But the moment you take the floor out, the room falls apart. For me, the floor is Israel and without it there is no Jewish nation. I don't believe a people can exist without a country and, at present, the majority of Jews live outside Israel."

Although her argument leans heavily toward espousing aliyah, the articulate sabra looked out the window of her suite at the Inn On The Park and acknowledged how difficult it must be to go on aliyah.

Michal Cohn

But even the beauty of a spring day in Toronto could not lessen her intense love of, and belief in the importance of, Israel for Jews. For Diaspora Jews who have an identity problem, she tells them, "I feel completely a Jew because I live in Israel, speak the language and cultivate its culture."

This vibrant woman does more than speak on the importance of Israel. She herself, plays an important role in Israel's cultural life. Most Israelis know her as Michal Smoira, the director of music of the Israel Broadcasting Authority. (Smoira is her maiden name and is also known to Israelis through her father, Moshe Smoira who was Israel's first chief justice.)

She is a professional musicologist (dealing with the history and research of music), a graduate from the music academy in Jerusalem in piano and a graduate in music from Sweden's famed Uppsala University. As well, she was the first editor of a music bi-monthly in Israel and helped establish her field at Tel Aviv University where she lectured until 1968 when she assumed her present post with the IBA.

She is also involved with the Israel Philharmonic, the Israel Festival and in integrating musicians from the USSR and America, "an important aspect for the development of the country."

Until the outbreak of the Yom Kippur War she felt she was busy enough, but "after the last war I realized we must give even more of our time" and, as a result, she is also chairman of Jerusalem WIZO.

...about people

Cantor Paul Sheldon

Paul Sheldon, cantor of Temple Emanuel in Haver Hill, Massachusetts, (he goes down once a month) and a Toronto resident, conducted the Sabbath service assisted by Rabbi Stanley Rabinowitz of Washington D.C. at the 50th anniversary festivities of B'nai B'rith AZA in Chicago last week. He is the only former AZA'er in a 50 year period to become a cantor although many one time members have become rabbis -- such as **David Monson**, and former Torontonians **Sheldon Zimmerman** and **Mel Granetstein**.

* * * * * * * * *

Canadian author **Phyllis Gotlieb** will be on hand at Bathurst Heights Library twice today (May 10) to autograph and discuss her newly published book of poems Dr. **Umlaut's Earthly Kingdom**. The times are from 10:30 -- 11:30 a.m. and 2 -- 3 p.m.

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Hebrew University President **Avraham Harman** will address the annual dinner meeting on the university's Toronto chapter at Beth Tzedec on Wednesday night, May 29. Mr. Harman, Israel first consul-general in Montreal in 1949, served as Jerusalem's ambassador to Washington from 1959 to 1968. His address will deal in part with the problems of overseeing an institution during wartime when some 70% of its student body and academic staff are serving in the armed forces.

* * * * * * * * *

This past week, **Rabbi Jacob Vainstein**, chairman of the World Mizrachi Organization's information department, toured the major Jewish communities across the country. A former Israeli deputy minister of immigration, he founded the Jewish Agency's Torah education department and established (and still acts as president) the Ramot Shapira Youth Academy which is familiar to many Canadian Hebrew High School students who have studied there.

* * * * * * * * *

Brandeis University Professor **Leonard Fein** -- he's professor of politics and social policy at the Florence Heller Graduate School for Advanced Studies in Social Welfare there -- will be in Toronto this week as guest lecturer of Beth Tzedec's annual Anne Pusitz Memorial Lecture on Tuesday, May 14, at 8:30 p.m. at the synagogue. His topic -- **The New "Jewish" Look for the 70's.**

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Toronto freelance publicist **Linda Shapiro** (she did the P.R. for **The Apprenticeship of Duddy Kravitz**) and National Film Board publicity director **David Novek** of Montreal are part of the 10-person delegation chosen by the Secretary of State's office in Ottawa to set up an information bureau at the Cannes Film Festival to let everyone there know about the films of Canada. The festival opened this week and runs to the 25th of the month. About 20 Canadian films are going to be screened.

* * * * * * * * *

Speaking of senior citizens -- A young-in-spirit gal who spearheaded Beth Emeth Bais Yehuda Synagogue's Golden Age Club, is also the driving force behind the congregation's Hachnoses Kallah Fund. Last year **Ethel Fields** decided it was time to bring back the old Jewish tradition of helping poor brides and grooms establish Jewish homes. So she started the fund with her own personal contribution and has been organizing fund-raising projects to keep it going. Well, the second annual tea was held a couple of weeks ago and despite the lack of publicity due to the mail strike, a goodly sum was raised.

CITY OF TORONTO
Notice Re: Refuse Collection
As Monday, May 20th, is a holiday within the Civic Service, there will be no collection on this day.
Monday collection will be made on Tuesday, and Tuesday collection on Wednesday.
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Koffler urges greater giving

TORONTO –

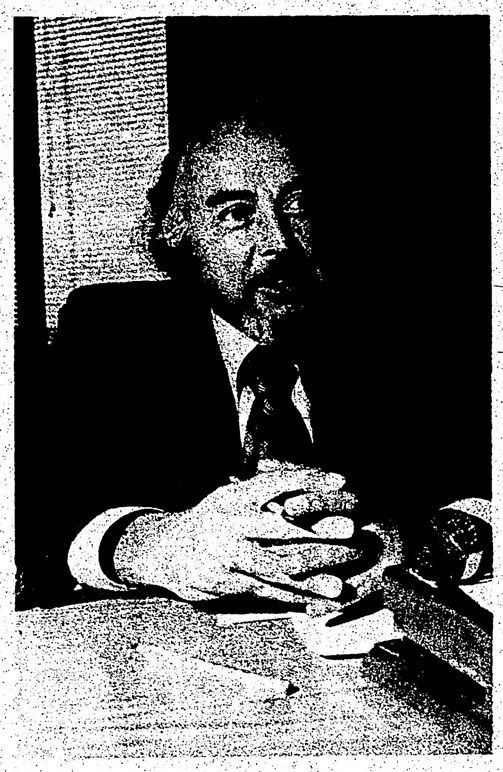
For the present and foreseeable future, world Jewry will have to think in much larger terms when making contributions toward maintaining an economically stable Israel, Murray B. Koffler, 1974 United Jewish Appeal-Israel Special Fund campaign chairman, told more than 100 women who attended a luncheon and afternoon meeting at his Jokers Hill home.

The day, which was geared toward the upgrading of gifts by women, was designated "a buck a day for UJA," and required a minimum contribution of $365 from each woman who attended. Following lunch, an original song and dance skit written and performed by Blanche Katz, Reva Joseph, Gilda Tanz and Abbie Goldhar, with direction by Joyce Levy, was presented on behalf of the UJA Women's Division.

Koffler expounded on the manner in which the community at large responded so generously during and after the Yom Kippur War, resulting in Toronto's raising the highest number of dollars of any city in North America on a per capita basis. Women, he said, played a major role in the phenomenal success of the emergency campaign, raising more than three times the amount brought in by their division in 1973.

"As decision-makers in your homes and in a growing number of areas," Koffler continued, "you are certainly capable of assessing your own circumstances and making a contribution in keeping with your lifestyle.

"In our lifetime we will become more and more involved with Israel and it will do much more for us than for Israel."



Harold Strom, chairman of UJA Crash Cash Collection drive.

UJA campaign cleanup

Crash Cash Collection head named

TORONTO –

Harold Strom, a partner in the firm of Benjamin Pape Associates, has been named chairman of the UJA Crash Cash Collection campaign which begins on May 15 and is scheduled to wind up June 15. The announcement was made by Murray B. Koffler, 1974 campaign chairman of the United Jewish Appeal - Israel Special Fund.

Married and the father of three children, Harold Strom agreed to head up a committee for this vital cleanup campaign because as he put it: "Now is the time to turn pledge cards into dollars. All anyone has to do is pick up a newspaper today to understand why Israel's need is so desperate."

Strom said that Israel must remain on a full war footing and that this has had and continues to have a devastating effect on the economy. "It is up to world Jewry to supply the funds to help cover the cost of essential social services as well as the rehabilitation of wounded and the absorption of immigrants who continue to pour into the country," he stated.

Strom who is currently president of the Public Accountants Council for the province of Ontario, has had a long and active association with UJA dating back to 1961 when he graduated from the leadership development program. In 1965 he co-chaired the accountants' group and was chairman of the division in 1966. He has served on the budget and finance committee of the United Jewish Welfare Fund, the finance committee of the Jewish Welfare Fund, the finance committee of the Jewish Family and Child Service and on the governing committee of the Social Planning Council of Metropolitan Toronto, North York Area Council.

As a fully committed Jew himself, Harold Strom had nothing but praise for the way in which "the Jewish community responded so nobly with pledges in October," but he emphasized that bank loans were made against those pledges that must now be paid off "because of high interest rates."

Post-dated checks will be accepted, Strom stated and he added that arrangements could be made for personal payroll deductions. "There is a time for making pledges and a time to convert pledges to cash," Strom stated. "Israel needs cash now and she is counting on us to come through as never before."

'Diaspora, Israeli unity faces dangers'

By SHELDON KIRSHNER

TORONTO –

A prominent Israeli educator and syndicated newspaper columnist warned last week that four major areas of conflict or potential conflict threaten to disrupt the otherwise harmonious relationship existing between Diaspora Jewry and Israel.

Carl Alpert, vice chairman of the Technion, told a small gathering at Shaarei Shomayim Congregation here that the issues which may undermine the strong unity between Jerusalem and the Jewish people revolve around religion, economics and politics, education and Israel's stance toward the Arabs.

Alpert, whose column **Inside Israel** appears in some 40 Jewish publications throughout the English-speaking world, raised a series of controversial questions which he was largely reluctant to answer himself.

On the subject of religion, Alpert wondered aloud as to what kind of a voice the Diaspora should have "in determining the character and nature" of Judaism and of religious institutions in Israel. He added that the problems engendered by intermarried couples in Israel will lead to what he termed "terrible scandals."

Addressing himself to political and economic issues which divide the Israelis and the Jews abroad, Alpert pointed to the ideological gap separating proponents of socialist development and capitalist expansion.

Alpert scorned the double standard displayed by some wealthy Jews who advocate socialism in Israel but laissez-faire capitalism in their own countries.

In discussing the orientation of Diaspora life, Alpert brought up the topic of Jewish education. Should it, he asked, teach its pupils that Israel is the centre of Jewish life or that the Diaspora itself is merely a "passing episode in Jewish history?"

Alpert told his audience that, from an ideological, philosophical and historical point of view, only Israel can be home to Jews. He added that a "normal and natural" Jewish life can only be maintained in Israel.

Concluding his impromptu remarks, Alpert sharply disagreed with the notion that a wave of despondency has swept over Israel as a result of the Yom Kippur War.

"There is a mood of determination, a seriousness and soberness in Israel, but whoever claims that Israelis are depressed does not know what he is talking about."

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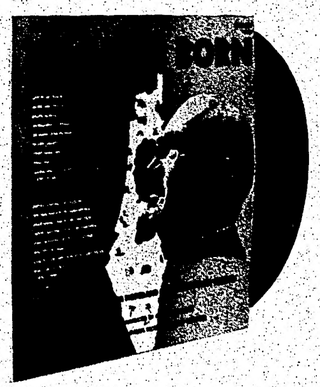

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Youth are now entering public life

Political rigidity said fading as war result

By SHELDON KIRSHNER

TORONTO -

A day-long seminar sponsored by the Pioneering Friends of Israel at Eglinton Town Hall here was told last Sunday that the rigidity which has characterized party politics in Israel to date is breaking up as a result of the Yom Kippur War.

Moshe Ben Ami, a member of Kibbutz Shuval, said one of the results of this transformation is the entry of Israel's hitherto uninvolved younger generation into local and national politics.

Ben Ami, the South African born North American representative of the Givat Haviva Institute, was one of three featured speakers who addressed themselves to the subject of **Israel in the Socialist World in the Next 25 Years** during the morning session.

The other speakers were Prof. Howard Buchbinder of York University and Prof. Haim Gunner of the University of Massachusetts.

Ben Ami described the formation of political parties in Israel by noting the movements which coalesced into full-fledged parties lacked the organizational structure to foster complete democratic development.

As the major parties became rigid and inflexible, the younger generation was further alienated from participating in decision-making processes which affected their lives and that of their country.

"This process created a cynicism of political activity among the young, who felt politics was corrupt and undemocratic, not worth participating in -- a situation which bred more inflexibility."

In a brief analysis of political trends in Israel following the Six Day War, Ben Ami said the fusing of the theory of security with the notion of territorial messianism had led to the virtual destruction of the left as a viable force.

The Yom Kippur War, however, he added, has brought about what he called "the final shock," whereby an increasing number of Israelis now believe "the real issue" is peace rather than territorial aggrandizement.

Ben Ami, who described himself as an "agricultural worker" since his arrival in Israel 27 years ago, conceded that after 1948 the kibbutz movement found itself excluded from the mainstream of Israeli life.

"We expected to play a greater role," he said, citing as an example the kibbutz's inability to absorb new immigrants after the War of Independence.

Ben Ami disclosed that 25 years ago he and his colleagues were convinced a classless society would emerge in Israel and that the kibbutz would serve as a model for socialist thought and lifestyle.

"But the problem with a blueprint," he conceded, "is that you must act according to the situation, which does not usually develop in the manner in which you think it will."

Howard Buchbinder, who teaches sociology at York University here, and who spent four years on a kibbutz and in the Israeli army in the early '50s, admitted he is far more certain about his socialist beliefs than about his Zionism.

He said the "prevailing mood" among Jews toward Israel today was one of "non-criticism and non-information" -- an attitude decimated by established organizations who's view of Israel is "one dimensional."

Buchbinder dismissed the socialist elements in North American Zionism as questionable and abstract because the movement is unwilling to formulate a critique of capitalism.

Haim Gunner, an environmentalist, scoffed at Buchbinder's Marxist perspective as irrelevant and full of rationalizations, contending that man's relationship to his environment has superseded and displaced "all other issues, political vocabulary and events."

Painting a grim picture of an impending population explosion and a severe shortage of raw materials, Gunner told his audience that socialism rather than capitalism could better cope with ecological disaster.

Gunner, while criticizing Israel's brand of socialism as being corrupt said Israel has a message to offer mankind -- a philosophy akin to socialism which will lead to a dimunition of personal aggrandizement in human relations.

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"April 2, 1974

The 17th Plenary Assembly of Canadian Jewish Congress is to be held in Toronto on June 15 to June 18, 1974. During the course of this gathering and in accordance with the Constitution, a new By-law, No. 60 will be submitted for approval of the membership.

Pursuant to the requirements of the By-laws of the Canadian Jewish Congress, I am obliged to apprise you that your National Executive Committee sanctioned the following amendments to the By-laws of the Canadian Jewish Congress:

The amendment would provide for:

a) a new method of appointing the national standing committees, describing their functions and deciding upon their membership, based on regional proportionment; b) the election of an "honorary legal counsel" as a national officer and the resulting numerical changes and c) the addition to the Board of Governors of "the incumbent President".

The foregoing amendments must be submitted for approval of the membership at the Annual Meeting of the Corporation to take place in Toronto, Ontario at the Royal York Hotel, June 15—June 18, 1974, during the course of the National Plenary Assembly.

Please govern yourself accordingly.

Yours sincerely,
Samuel Sable, Secretary."

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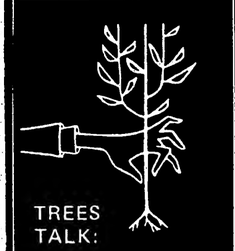
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European ghetto mentality dominates Israeli leadership, says Mrs. Aloni

From our Quebec Bureau

MONTREAL –

The leader of Israel's only civil rights movement says Israel's system of government is sadly lacking in democracy and is dominated by leaders with European ghetto mentalities.

Knesset member Shulamit Aloni told **The Canadian Jewish News** there is general agreement in Israel to institute electoral reform. "There is a strong new spirit, especially among the young people," she says, "for a government based on checks and balances.

"If the Supreme Court rules against the government, the government can overrule the court. They've done this many times . . . the next day if they are in a hurry."

Mrs. Aloni, a Sabra, says Israel needs a written constitution with a Bill of Rights. Israel is a country with strong leanings for civil rights, but lacking the tools to implement them.

She deplored her country's proportional representation system, because the electorate chooses a party "like a package deal.

"If you like Golda, you have to choose the 120 people behind her on a list. You can't even choose the person to represent you from your area."

She said that for some time Israelis have believed the myth that "the people are the same thing as the government. Today the people are demanding that the government be responsible for what they have done. This is a very healthy change."

Shulamit Aloni

A lawyer and former talk show host, Mrs. Aloni wrote a consumer protection column called **Outside Office Hours**, and this led to the establishment of an ombudsman in Israel.

From 1965 to 1969 she was a member of the Labor Party but Mrs. Aloni was disciplined out of the Meir government because of the clashes she had with the former leader.

The arguments between the leaders centred on the Palestinians. Mrs. Aloni believes they have the right to self determination.

With two other representatives of her movement in the Knesset, her group has been outspoken on the country's bureaucracy.

Workers in the bureaucracy have the feeling they have a "mission, and instead of serving you they treat you like a pupil," she said.

Questioned on the willingness of Israelis to give up territories to Arab governments she stated: "Most of the people are ready. There is a majority in the Knesset for it, but there are a few of us who are ready to speak openly that we didn't annex the West Bank . . . that we are keeping the West Bank as a guarantee for peace.

"It's not realistic to think that Israelis would give up Jerusalem. They wouldn't accept to have a divided city again."

What may happen, she predicts, is that the city would be divided into boroughs, with each borough having it's own municipal government.

'Judaism is simultaneous dividing, uniting force'

By PATRICIA RUCKER

TORONTO –

"The Jewish religion serves simultaneously as a dividing and a uniting force within Judaism," Professor Jacob Katz of Hebrew University told an audience at the University of Toronto recently.

The eminent sociologist and historian, discussing the role of religion in modern Jewish history, explained that in spite of divisions within the Jewish community, "Jews and Judaism remained exclusive of any other religion. To belong to a Jewish community but to adhere to any other religion is an oddity."

Prof. Katz, a former rector of Hebrew University and presently a visiting professor at Harvard, was speaking to a regional conference of the Association for Jewish Studies.

The association is a professional organization of university scholars in the field of Jewish studies, with some associate members from outside the university community.

The Canadian Association for Jewish Studies is just now being formed, and the conference, which drew attendance from McGill, Sir George Williams and York universities as well as the University of Toronto, was the first ever held in Canada.

Professor Katz's paper concentrated on the history of the German and French Jewish communities during the 19th century, a period of great intellectual stress for Jews in Western Europe. This was the era of Haskalah -- the "Jewish Enlightenment" -- of prominent conversions such as those of the family of Moses Mendelssohn, of the growth of Reform Judaism and Orthodox attempts to combat it.

He pointed out that "secularization" has two meanings. First of all, it refers to "a neutral society, in which many aspects of life which have previously been conducted under the auspices of religion no longer are."

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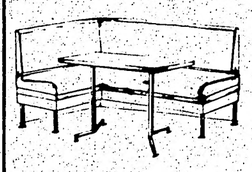

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APPEAL ON BEHALF OF VALENTYN MOROZ TO THE AUTHORITIES OF THE SOVIET UNION

We write this letter in response to reports that Valentyn Moroz, a 38-year-old Ukrainian historian, is in a critical state of health and is subjected to the harshest of treatment and conditions in Vladimir Prison. We express our concern that Moroz may not survive if such treatment is continued.

Because we favour the relaxation of international tension and development of friendly relations between nations, and

Because we believe that this is dependent on the recognition of the inherent dignity and the equal and inalienable rights of all members of the human family as the foundation of freedom, justice and peace in the world,

We appeal to you to assure his well-being, to accord to him those human rights and fundamental freedoms that the world community has prescribed in numerous covenants and conventions, and release him on compassionate grounds.

R E AGGER, McMaster University
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In November 1970 Valentyn Moroz was sentenced at a trial held in camera to 9 years imprisonment and 5 years exile for alleged "anti-soviet propaganda and agitation" which consisted of writing 3 essays critical of the police terror and russification policies in the Soviet Union. This was Moroz' second sentencing — he had already spent a four year term in the sixties on similar charges. He is married and has two children.

Since his imprisonment Moroz has been beaten, stabbed and confined with the criminally insane. Reports since January 1974 indicate that he is confined to an isolation cell, where he is being pressured to recant. He is in extremely poor physical and mental condition and concerned circles in the Soviet Union have expressed fears that he may not survive present treatment. Pavel Litvinov, the recently expelled dissident, has stated that Moroz will begin a hunger strike "until death" on the fourth anniversary of his arrest if his conditions are not changed.

If you wish to join this appeal, sign and mail to:

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FOR INFORMATION CONCERNING VALENTYN MOROZ PLEASE WRITE:

Committee for the Defense of Valentyn Moroz
P.O. Box 73, Station P,
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Travel

Solidarity demonstrated as not just phrase thrown across ocean

By RUTH SELIGMAN

It is quite exciting these days. There are so many groups coming to Israel, coming -- as they say in so many different, wonderful ways - to express their solidarity with Israel. They are coming on fact-finding missions, coming to hold conventions, coming because they are Jews and they want to be here, to show us that they care, that we are not alone. We are touched and moved by these visitors, by their involvement, by their active interest.

I spent some time recently with the British Zionist Federation Leadership Mission, the first Zionist group as a federation to arrive in Israel. I am not shy. I asked one of them why they were here -- and his answer was direct as my question. "We came here to see for ourselves what is going on. We came to identify, to consolidate our ideas, to involve ourselves."

He admitted that initially some of the group had had apprehensions about coming, about what they would find. "We had heard," said one participant, "about the difficulties, about the emotional problems and crises many Israelis were experiencing. However, we were glad to find that what we had anticipated as a national mood of depression appears to have abated. We sense that a calm confidence is beginning to overtake the country, a confidence that is beginning to gather momentum. We realize that Israelis are aware that they will have to be resilient to the pressures which will inevitably have to be faced. We, ourselves, gained additional strength from this new mood of determination."

The group toured the country. In four tightly-packed days they visited Army outposts and wounded soldiers in hospital, kibbutzniks' and newcomers who had settled in the cities. They met with top-level personnel, representatives from all the different sectors of the economy. With the people they met, they explored the problems of Israel in the wake of its most devastating war. They imbibed a little of the atmosphere of the country; they learned first-hand of its needs and priorities.

As the group talked with the 'high and low' of Israel, they became aware that over and beyond the important areas of security and defence, Israel's overwhelming need is increased aliyah. As Minister of Transport Shimon Peres said to them: "The hope of Jewish life is neither at the Geneva Conference nor on the battlefield, but in aliyah. There is nothing to replace it. What would have happened if we had had three million here in 1948. The War of Independence would have been our last war. Similarly, in 1973 if we had the 650,000 which we had in 1948, we would have lost.

"And, if we had been five million today, the picture would also have been different - both as regards the mood and the suffering. Our real strength lies in attracting people here, in making Israel as independent as possible.

"We are," added Peres, "a tiny nation trying to maintain our individual destiny in the face of great difficulties yet - perhaps it is these difficulties which are sustaining us."

For the visitors, especially for those who are actively working for Israel, these missions are - as one said - "valuable and important in more ways than one. They help us to re-focus our priorities, to set new goals and to ensure that there be continuous aliyah."

Whenever I talked with any members of any of these groups, I was thrilled to find a response as similar as it was whole-hearted and decisive. Practically every visitor insisted that we need more trips like these. In the words of one participant: "People have to come and see for themselves how strong Israel is, how the country is coping, recovering from the blow which was both physical and spiritual.

No-one denies that the Yom Kippur War was not a shock. It was - to Jews both in Israel and in the Diaspora. "We suffered," said one visitor, "along with the Israelis the experience of seeing Israel abandoned by most of the countries in the world. Seeing her so abandoned, we also realized that we cannot afford to leave ourselves to the fate of others. We felt anew how much our fate is inextricably wound up with the fate of the state of Israel. This war," he added, "may lead us to an even stronger Jewry, to a stronger unity. It may force us to find new strengths within ourselves."

For one like myself, who has lived in Israel for almost half her lifetime, such expressions are more than words. They are the substance on which we base our aspirations. They represent the partnership without which there can be no homeland. Behind these words is the emotional and moral support which is as necessary - if not more so - than the financial assistance and aid which is being so gladly and so generously given.

The groups are continuing to come. They have to - both for their own sake and for ours. It is wonderful to see - in physical and concrete terms - that we are not alone, that solidarity is not a phrase thrown from across the ocean but vividly and personally demonstrated. World Jewry, which before the war had perhaps been at a crossroads of a sort, is finding its way to the common destiny which we all share.

The sabra — a close-up look at the fruit after which native-born Israelis are named. It is a pear-shaped, spiny fruit of the cactus. It's thorny outside, sweet on the inside.

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Mrs. Herbert Green (centre) receives golden sponsor pin from Robert Mayer Evans, CBS correspondent, at Israel Bonds opening luncheon. Those present pledged about $220,000. At left is Mrs. John Daniels, who co-hosted the luncheon with Mrs. George Cohon. Second from right is Mrs. Donald Lipman, women's division chairman. (Bonds)

Bonds group told Jews stand alone

By LOUISE CORNBLUM

TORONTO –

"Jews must help themselves. Jews must help Jews." This was the clear message which Robert Mayer Evans, CBS News Correspondent, brought to the most successful sponsor luncheon in the history of the Israel Bonds Organization.

Ninety women met at the home of Mrs. John H. Daniels on a day which was, as Evans pointed out, both the 26th anniversary of the state of Israel and the 45th day of renewed fighting in the Golan. Evans emphasizing Israel's need of world Jewry, said: "I know of not one single leader of one single land who uttered one single word of condemnation of the Arabs."

Evans, a close associate of the late Edward R. Murrow, served as his special assistant at the U.S. Information Agency during the Kennedy years, reported to the CBS from Moscow during the 1967 war, and was in Israel at the fronts during the October war.

At the luncheon, co-hostessed by Mrs. Daniels and Mrs. George A. Cohon, he projected his views to a pace-setting group of women whose enrolment as "sponsors" (purchasers of $1,000 and over) have annually resulted in millions of dollars in investment funds for Israel's economic development. About $220,000 was pledged during the luncheon.

Women's Division Chairman Toba Lipman told the audience there would be a new look in the 1974 campaign. "There is a different momentum to our thinking, our plans and the targets we are trying to reach." The women's share of Toronto's assigned target of $45 million is $3.5 million, she said.

This year's insignia to be awarded sponsors is a "micro-sculpture" pin created by Israel's leading sculptor, Igael Tumarkin, which he calls The Phoenix. Through it the artist symbolizes his concept of the eternity of Israel.

Youths band to form 'Mezuman'

voice of youth

By YAACOV HONIG

In most public high schools many students belong to one or more clubs which attract their interests. There are science clubs and chess clubs, but in two North York highschools a group of teenagers have formed a group of a singular variety. It is called the "Benching Club" and it meets daily during lunch period.

The idea originated with a handful of members of the National Conference of Synagogue Youth (NCSY) in William Lyon Mackenzie Collegiate.

To ensure a 'Mezuman,' a quorum of three for the recital of the grace after meals, these students arranged to eat their lunches together. On completion of their meals they then proceed to bench, that is to say, they recite in unison the **Birkat HaMazon** to the traditional melody. This is done in full view of the other 1,800 or so students in the lunch room with no sign of embarrassment.

Since the group's inception it has grown considerably in W.L. Mackenzie Collegiate. Several pupils in Sir Sanford Fleming Collegiate became aware of this club and set out to form one of their own. It, too, meets daily and follows the pattern of the original.

Upon visiting the club several days ago, this reporter discovered there were other aspects to this arrangement which might be overlooked at first glance. A sense of comraderie has developed among the participants, negating the feeling of being merely one of 1,800 other people who happen to be pursuing their studies in the same building. An individual can easily feel lost and unaccounted for in a school of this magnitude, and the Benching Club has successfully restored a sense of identity to these teenagers.

In the words of Mitchell Sutton, one of the club's founding members in W.L. Mackenzie Collegiate, "NCSY has afforded us the opportunity to feel Jewish not only on Saturdays and holidays but every day of the week."

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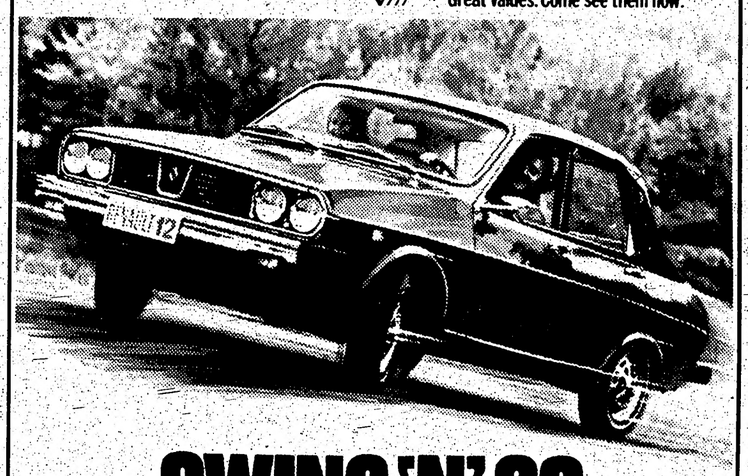
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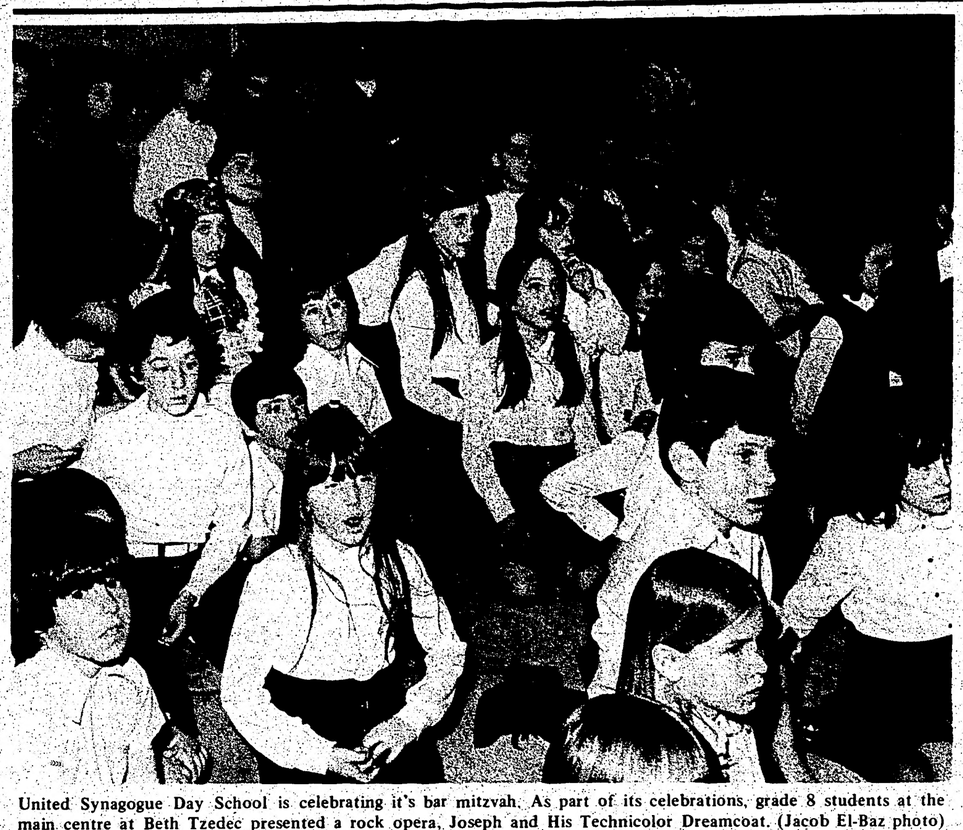

United Synagogue Day School is celebrating it's bar mitzvah. As part of its celebrations, grade 8 students at the main centre at Beth Tzedec presented a rock opera, Joseph and His Technicolor Dreamcoat. (Jacob El-Baz photo)

At Beth Tzedec Congregation

USDS concert features Sara Aviani in 'modified' bar mitzvah celebration

TORONTO –

A concert featuring the vibrant Israeli personality, Sara Aviani, on May 23 is the next event celebrating the United Synagogue Day School's bar mitzvah year. She will be backed by the Yemenites at the event at Beth Tzedec Congregation.

The Jerusalem Trio, instrumentalists with the Israel Philharmonic Orchestra, will also headline the program entitled **Aviani Sings**.

Profits will go to Israel and special projects at USDS, the largest Conservative day school in North America.

The concert is part of a modified program celebrating the milestone. "Plans for extensive celebrations were modified and it became a time for thoughtful reflection," said Ellie Tesher, a spokesman for the school. She told **The Canadian Jewish News** that during this time of crisis for Israel, it was appropriate to observe USDS' 13th year in this manner.

In 1961, the school evolved from an earlier experiment under Beth Tzedec's auspices to one sponsored by all Conservative synagogues here. By presenting even the traditional content in a progressive manner, Mrs. Tesher said, USDS achieves excellence in the quality of education offered its 563 pupils.

Future plans are very optimistic for the school which is housed at Beth Tzedec and Beth Tikvah Synagogues and boasts over 60 teachers and specialists, said Mrs. Tesher.

"Highly professional staff, ever-expanding technical equipment and enlarged facilities are all results of the continuous process of self-examination that the school undergoes to maintain its excellence," Mrs. Tesher continued.

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Arts

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books

By BERNARD BASKIN

The Jewish Catalog, a do-it-yourself kit, compiled and edited by Richard Siegel, Michael Strassfeld, Sharon Strassfeld. Jewish Publication Society of America. $5.50.

Have you ever had a yen to bake challah? Do you know how to crochet a kipah, weave a tallit, or make Sabbath candles? Can you fashion Hebrew letters in a distinctive and beautiful manner? Does making a shofar intrigue you -- or learning how to sound the blasts in their proper sequence for Rosh Hashonah? How would you like to plan your own wedding service and write your ketubah? How do you meet Jews in the Soviet Union? Is it possible to find a temporary job or travel cheaply in Israel? How do you go about building a Jewish library or find courses of Jewish study on college campuses.

This is the kind of information that is conveyed in this ground-breaking, do-it-yourself anthology. The youthful editors provide a compendium of tools and resources "for use in Jewish education and living in the fullest sense," as well as a helpful guide to religious observance. In this manual the orientation is to move away from the prefabricated, spoonfed, nearsighted Judaism into the stream of possibilities for personal responsibility and physical participation."

So in addition to lists of books for a basic library, an evaluation of the Jewish press and where films and music can be obtained, there are also sections on the Jewish calendar, the festivals, the traditions associated with marriage and death, and many other aspects of Judaism.

In a discussion of funerals, the authors make a strong plea for a return to the simple service of former days. They admit, however, that the difficulties are formidable, given the "enormous power and influence of funeral home directors and the all-too-few communities with a Hebra Kadisha."

The section dealing with the mikveh (ritual bath) and laws of Ritual purity is replete with complex symbolism. The authors maintain they have not discovered "any book in English on the laws of Nidday and Mikveh which was written for people above the intellectual level of a cretin."

In a most unusual approach to the subject that includes quotations from Dylan Thomas and T.S. Eliot we are informed that: "The mikveh simulates the oringal living water, the primal sea from which all life comes, the womb of the world, the amniotic tide on which the unborn child is rocked. To be reborn, one must re-enter this womb and "drown" in living water. We enter the mikveh naked as an infant enters the world . . . We emerge from the mikveh tahor, having confronted and experienced our own death and resurrection."

The tone of this attractively illustrated, oversized paperbound volume tends to be mildly anti-establishment and opposed to formal or organized Jewish institutions. It is partial to the Chassidic movement and provides addresses of Chassidic organizations across North America, as well as the few places where havurot (Jewish communal groups) have been established.

In its all-encompassing approach to tradition, some of the material is abstruse and exotic. Few rituals and observances are omitted -- most of them offered without comment, some of them beautifully re-interpreted.

This astonishing volume is an honest and heartwarming new look at an ancient faith. It will awaken interest in Judaism and provide inspiration at the level of one's own knowledge and degree of observance. It is an invitation to Jewish living and identity on both the practical and spiritual levels. Go out and buy it for your home, your children and yourself.

'Confusion, chaos' consistent feature of musical lacking communication

theatre

By LYNN SLOTKIN

You have to question a play's power of communication when program notes have to explain what the play is about. Such is the case with **Hey Justine**, a new musical at the Global Village Theatre.

The notes state that "**Hey Justine** is the story of a young woman frustrated and torn between her desire to fulfil herself as a separate individual and her need to be part of a family situation which limits her freedom but enriches her life. She examines her relationships with her husband and baby to be, and reaches a closer understanding of herself." And that blurb is about as clear and concise as the evening gets.

The rest is consistent confusion and chaos, which starts with one's introduction to the cast members. They are identified in the program not in order of appearance but in alphabetical order. The book, by Malcolm Mills and Elizabeth Swerdlow, with additional dialogue by Robert Swerdlow, carries this confusion further by having the cast play characters who are sometimes never identified in the dialogue. The anonimity is an asset in some cases.

And what of the book, the play and the characters? Are we really supposed to sympathize with Justine who starts to question the reason for having a baby only after she finds out she's pregnant? Talk about closing the barn door after the horse has run away. Why is she frustrated and unfulfilled? Her husband doesn't stand in her way. She appears to have him wrapped around her finger; indeed, he wears a towel, symbolically marked 'Hers' throughout the show. The dialogue, no matter how many people collaborated on it is banal, trite and cliched.

The music by Robert and Elizabeth Swerdlow and Paul Shaffer, is at times tuneful, and the lyrics are, at times poetic, as in the song, **Tell Me Where You're Going**, but they get bogged down as well, with the banality of it all. A song like **The Ant-Sir** is a long, silly, involved way of making a small point; a song like **The World Is Yours Tonight** is just long and silly. They serve no purpose and only weaken the credibility of the play, which isn't too strong to begin with.

The direction, by Robert and Elizabeth Swerdlow and Gilbert Moses III, also suffers from "too many cooks" that take the play nowhere in particular. For example, why does almost every song have to be accompanied by occasionally interesting, though mostly repetitive choreography that adds nothing to the meaning? While a song is sung by one performer, it is accompanied with choreography by another. In such a situation one of the activities is going to suffer from lack of attention. If you listen to the song, you can't concentrate on the dancing; if you watch the dancing, you can't concentrate on the song. Why this deliberate upstaging?

In some cases why do two people play the same part - there is a singing and dancing Justine; ditto the husband role.

Hey Justine! is suffering from an almost terminal case of confusion, chaos and the question mark. One finds oneself asking the question, "Why?" all the time. After sitting through this effort, the quick answer is, "Who cares?"

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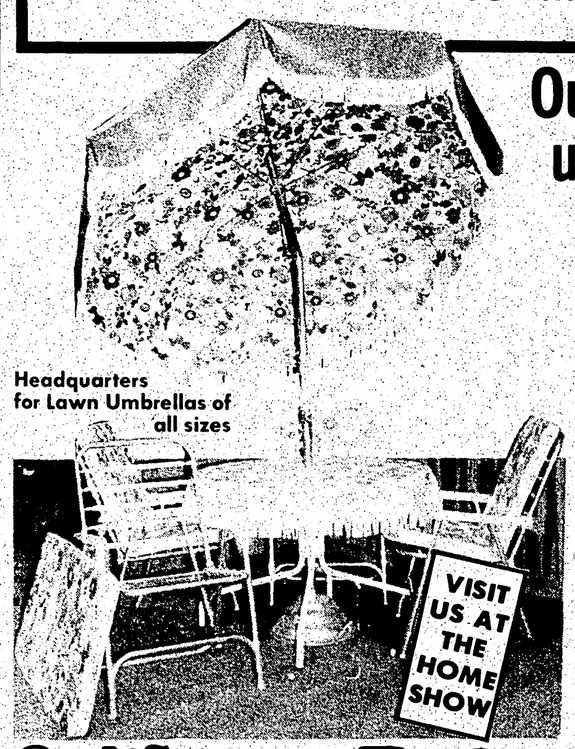

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